/80/

Seventh Chapter

000 March from Cuyabá to the Docile Bakaïrí on the Rio Novo

/Pages 80-98 are omitted in the translation./

/98/

132 14 June. 6:40 A.M.: dry. 18.9, wet. 18.2, strat. 8, S 2-3. Like yesterday, the south wind brings low-moving cloud masses.

122 Today the men are ready very quickly: off shortly before seven o'clock in the morning.

[137] [98] Predominantly meadow, a narrow, hard path leads through it, on which one can merrily trot. A number of oxen greet us as the first emissaries. A wide expanse of campo has been freshly burned off; it is said that wild animals like to seek out these "queimadas" /see the glossary, p. 172 / because of the salty ashes. A number of curicacas (ibis); in the distance an ostrich, which Pedro and the dogs pursue in vain.

[36] 361 At nine o'clock we see the "aldeamento" /see the glossary, p. 170 / of the Bakaïrí /Bacairi/ in the distance: four houses; the sunshine gives the illusion of slate roofs. A few naked torsos loiter inside, clothed persons step outside. In the immediate [342] vicinity the settlement shrinks to actual palm-straw huts.

622 /99/ Daniel is on the spot and introduces us to "Captain Reginaldo." Reginaldo da Silva Nogueira, from the walnut forest /Nunwahi/. A man in his forties with a broad chest, long, curly black hair, a friendly look, but silent; hat, shirt, trousers in good condition.

574 General handshaking. A half dozen, mostly young, broad-shouldered men, likewise in their Sunday best, sit on the fence of the cattle yard. The crown of creation is absent. -- Gradually the procession draws up, and everyone settles down at home. By way of greeting, sugar cane is sucked and a swallow of liquor partaken.

1 [i.e. village -- Analyst]

/131 cont./

122 At night we write busily; two benches serve as tables, for
[534] sitting, knapsack and hammock. Outside the frogs are croaking; the Bakaïrí João, whom we call the minnesinger, is improvising on his violin; he cannot be parted from it and even takes it along to bathe. Thus, for the time being, the last night under a roof.

[133] 5 July. It was late afternoon before the staff crossed over.
[501] The river was about 150 meters wide. On either side is a barranca about five meters high. The long bark canoes give a confidence-
[123] inspiring impression. We shall have to become accustomed to them. Antonio already feels completely at home with us. He has fallen in love with a mouth organ that I gave him.

[136] 6 July. The river sent up mists in the early morning. Pedro caught a big piraîyba (Bagrus reticulatus). He is parading around in a soldier's coat, under which, and, to be sure, over his trousers, he is wearing an old flannel shirt of mine. Our ladies would take him for a curly-haired Neapolitan boy with a gentle, melancholy disposition, and yet the youth is only interested /132/ in killing everything that creeps and flies, and in between times in sucking sugar cane.

123 First Caetano came, in order to have breakfast with us once more. A number of women followed, brought us more beijús, and squatted to one side, the two Carlotas combing their long hair. The over-jackets had already disappeared on the second day.

122 Luiz appeared last of all, when all the canoes were already at our shore. He went as far as the last sandbank slab, took off his clothes, and tried to wade across naked. But he was afraid and stood irresolute. "Well, come along," cried Felipe's wife. The minnesinger finally went after him. /Illustration appears here./

At ten o'clock we set out. For a long time the laughing and shouting of the women sounded behind us.

132 I am supplying the missing meteorological data for the stay in Corrego Fundo and the Bakaïrí village:

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252 brick shape -- puvas, used for mingau. They boil the strained liquid in large pots, whereby the finest flour is deposited -- polvilho; this makes the best beijús.

501 [439] Back in the afternoon. Four canoes were acquired with an ax, shirt, and trousers. We are not in good shape, in spite of all that. Quintilian's canoe burst when it was hauled down. The

[531] Bakairí canoes differ from ours only in their more careful workmanship: one of them is painted with black rings on the outside of the longitudinal sides. The oars, the size of a walking stick, have a crook-shaped handle, shaft, and a long lance-shaped blade, which is slightly hollowed out like a shovel.

133 The height of the two uppermost levels of the salto amounts to four meters. two meters more may be figured for the falls

[224] below. Baskets for catching fish hang on ropes, which, in turn, are held by males standing in the middle of the whirlpool.

We call this waterfall the Salto da Alegria. Our happiness

136 is only slightly marred by a swarm of bees and wasps. among the latter, the kind that sting very painfully. -- The transport of the

122 canoes, for which there is a route, is completed. /Illustration appears here./

/167/

130 15 Aug. ♀ 15° 11'.7, 15°.7, km. 6.41, total 130.85.

122 7:00 A.M.: dry. 11.8, wet. 9.8, clear, calm.

320 We have only nine canoes; one is very battered. Castro and I separated, he is traveling with Manoel, I with Compadre Valentin. Off about 9:30 A.M.; immediately an accident happened. At a small rapids Wilhelm's boat capsized, and the foolish Negro Chico behaved as clumsily as possible. With the knapsack and the suitcase in his hands, he stood in the middle of the water, which was flowing over the baggage as though over a mill wheel, as bewildered as a porter in a railroad station who has lost sight of his stranger. He almost drowned, but was luckily pulled out by Clementino. We dried out on both shores. Delay until 1:00 in the afternoon.

[TEXT CONTINUES ON P 168--Analyst]

/168 cont./

126 During the night there was heavy dew. In the forenoon we dried Wilhelm's things. It is a pity the way the drawings look, the sheets are stuck together and beat. How could we have brought photographic chemicals through here?

•136 At 1:00 in the afternoon slowly off. Several times a sandy shore 20 meters wide, maaricos, small black-white, red-legged shore-birds. Numerous traces of the macajá turtle, the people poke in the sand with an arrow or generally simply follow the tracks of the macajá and with their hands dig up the shallow pit that shows the impression of their bodies. In one nest there are 17 eggs, in another 15; the egg is white and gradually shades to gray. 4.9 centimeters long, 3.2 centimeters wide. Temperature of the sand 57°.4. The verdict about the empty nests, merely an passing by, is often: "Here the lizard has fed."

It is wondrously summer-like: current, sun, charming leafy shores, yellow butterflies, and no mosquitoes or wasps. Many novatos. Endless meanderings, we covered about two leguas.

Valentin caught a large pimado fish; see the glossary, p. 171/. Satyr was almost pulled out of the canoe by a piraiyba that was supposedly as long as he was. Loud buzzing and chirping in the night air. The sabiá was singing.

122 17 Aug. φ 15° 7'.3, λ 6°.1, bm. 8.37, anal 142.32.
132 6:35 A.M. dry. 11.3, water 23.5.
7:30 P.M. ☰ 732.6, dry. 21.6.

Shivering I awoke during the night and believed that I had [54] fever. It was the cold. Very soon we arrived in the harbor of the second village.

229 A fisherman's hut lies at the entrance of the haven. Here are baskets shaped somewhat like an elongated spiked helmet, into which, from the inner rim, a small collecting funnel with a narrow opening leads inside. The path over[illegible] inland one legua and is very similar to the one from the first village.

974 After a few steps we were received by two good acquaintances [illegible] Alan I, who had gone overland to announce us to their fellows. One of them in blue trousers and red striped shirt, the

/171 cont./

1. (cont.)
so that it rattles. They rattle with it when they sing and dance, and call it tammaraka." The soothsayer lets the rattle speak "and just a word so that one cannot really perceive whether the rattle is doing it or whether he is doing it. And the other people think that the rattle is doing it... but when I saw the fraud, I went out of the hut. I thought, what a poor, deluded people that is."

341 The aldea was otherwise similar to the first in everything. All around pure racho, coroa, spear grass, fruta de lobo, and nearby a brook running over white sand. We counted 19 men, 17 women, 7 children. It is possible, however, that one or another has been counted twice. Again the small number of children is very striking. Toward evening we returned to the river. I had done some good bartering.

122 18 Aug. Φ 12° 39'.9, λ 7'.7, km. 22.10, total 164.42.
[92] 7.30 A.M.: dry. 16.0, water 22.7.
3.35 P.M.: I 742.8, II 733.4, dry. 25.0.

From the wool /wolle," wool, down, hair, cotton"/ obtained in the village fish lines were twisted. During the night five piranhas /see the glossary, p. 172/ and nine pimelas were caught. The farmer has the bad habit, when it is hauled on land, of emitting a farewell sound, which is audible far and wide, with the part that leaves the water last. It tastes fatty, the broth is somewhat strong. It is also supposed to produce ulcers. -- The professor went home again, besides arrow, bow, and the measured mirror, he carried his hammock on his back in a net held by a forehead band. this is the way the Bakairi goes traveling. -- A young, handsome chap accompanies us to the next village. He wears a red-black flannel shirt and around his head a green cloth with the Brazilian coat of arms. At the campsite he removes this clothing.

'174 cont./

122 22 Aug. φ 12° 42'.0, λ 16'.4, km. 29.44, total 262.34.
132 6:45 A.M.: dry. 17.0, wet. 16.1, clear, calm.
7:15 A.M.: I 742.8.
6:00 P.M.: I 743.6, II 734.2, dry. 27.1, wet. 24.3, clear, calm, water 26.5.

133 The river is 70 meters wide. Three rapids. It has much
226 swampy terrain and forms small lagoons. Tall scaffolds have been erected for passage and for catching fish. When the lagoon has filled up in the rainy season, a mat planking is fastened to the poles, through which the water partly flows off later, but the fish are held back. -- A hunt for two tapirs was in vain.

122 23 Aug. φ 12° 34'.3, λ 19'.2, km. 32.70, total 274.94.
132 6:35 A.M.: I 744.0, II 736.2, dry. 20.0, wet. 19.4, alto-c. 8, wind = 0, water 25.3.
3:45 P.M.: I 744.4, II 735.4, dry. 26.1, wet. 23.8, clouds = 0, wind = 0, water 27.0.
10:20 P.M.: I 744.0, dry. 19.1.

During the night, 2-3:00, a light rain fell. Sheet lightning. Early the sky is cloudy; out until 9:00 does the sun break through. --
133 The river makes meandering windings; two brooks flow in on the
136 right, one is 20 meters wide. There is often sandy beach and willow brush in the water. Farther on common campo. We see six herons. -- A dog dives in pursuit of a capybara. The meat of the latter has the taste of machine oil.

122 24 Aug. φ 12° 32'.6, λ 19'.6, km. 7.13, total 282.07.
132 6:30 A.M.: I 743.2, II 735.2, dry. 14.7, wet. 14.0, clear, calm, water 25.2.

ace During the night the fuego de agua made an uproar, which performed a cantonnet concert.

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122 By way of farewell we wanted to drink sweet mingau --
[172] pisarogu -- in the main house, it was bubbling in a big pot. I was /178/ so foolish as to dip a piece of beiju prematurely into the foam -- the old cook leaped up and they all screamed at once, horrified -- the foam was still poisonous. That I did not know this was probably inconceivable to them, but I thought it best to refrain from producing a miracle for them.

SCO It was lasting too long for us. Claus had to calculate an occultation of Mars that was taking place today. Unfortunately the event which we had long anticipated with pleasure and which would have been doubly important for us so near the Schingú took place before twilight set in.

Our Bakairí visit had come to an end.

• [134] In the evening an inferno of mosquitoes. Wilhelm's and my hands and lower arms have for some time been covered with flat, slow-healing sores. They start with a dark blister the size of a pinhead, which contains thin pus, then they become enlarged and discharge a thin, milky secretion. It looks as though they come from the bites of small flies. In connection with the discharge, red scars remain after healing.

122 25 Aug. Φ 12° 26'.2, λ 21°.7, 6m. 28.83, anal 310.80.
132 6.30 A.M.: I 743.2, II 735.2, dry. 14.0, wet. 13.1, mares' tails 3°, wind = 0, water 25.1.
5.30 P.M.: I 744.6, II 736.2, dry. 25.4, wet. 23.1, clear.

133 Heaven only knows when the "Schingú" is finally supposed to appear. After two days there is a river coming from the left, not a no doubt certain, and later on a larger river -- but when? Concerning this there are the most varied interpretations.

At a width of 70-80 meters we measured the speed of the canoes at 1,416 meters per hour. Sarsaca three and one-half 137 meters. Water dirty yellow, as always. Campo, tucum and carandá palms. Low bush on the shore and individual copses about 10 meters high. Arara!, blossoming pacaudo.

/47 cont./

136 After our long foot journey through the lifeless wilderness of the stunted scrub woodland, we were doubly struck by the cheerful bird life on the river, and, indeed, twice as much after our privation. On the river journey one must divide the birds into those which one sees and those which one merely hears. We became very familiar with a whole series of feathered inhabitants of the forest which we nevertheless did not glimpse a single time; we knew their call, we imitated it, we had our companions tell us to what species they belonged, we read about them in books, but in a museum we would pass by these friends without recognizing them. Carlos, who in his former position had hunted and skinned countless birds of the Mato Grosso, was unfortunately far more expert than I. For his part he divided the birds into those that Herbert Smith "had" and those that he "did not have." To the latter category belonged the swallows, the ones that we had encountered in 1884 on the Batovy. Otherwise on this very first day we saw or heard such birds as doves, humming birds, small flocks of parakeets, araras, kingfishers, the yellow hornero (Furnarius rufipennis), the inquisitive, nodding beach-runner maracuru (Calidris arenaria), the biguá (Carbo brasilianus), and sparrow-hawk species, divers of the air as well as of the water, /48/ and finally the Penelopinae aracuan and jakutinga, the tasty gallinaceous birds which we pursued with special interest. Of fish we observed matrinchan, bagre, the sheatfish or pirandu, and agulha, the needlefish, which was found in the form of remains from an otter's meal. Yellow butterflies, which Smith "had by the thousands," as well as bees and crickets, were extraordinarily numerous on the sandy beach. Occasionally a camaleão, the iguana, plopped down from a branch into the water. On the sand ran tracks of turtles, pigs, and tapirs. Caymans, the "jakaré" of the Brazilians, seemed to be very rare. We saw a small species, however, and during the night Antonio -- so he said the next morning -- had an inquisitive representative of this tribe harmlessly bare its teeth at him when he left his hammock because of the mosquitoes.

/66 cont./

We therefore named our camping place, which we had taken possession of shortly after 4:00, Ponto do Jakard. Antonio took charge of the unfortunate canoe; he shoved it onto a low framework of forked supports, lighted a fire of brush under it, and beat the front part up as much as possible, he stuffed the crack with rags and smeared it with beeswax. Howling monkeys gave us an evening concert and carried on as dreadfully as though we were supposed to learn how to shudder.

We were glad to get up early the next morning. we cursed the mosquitoes and set out at 6:30 into the light mist floating over the water. The birds twittered and chirped noisily; a haireß pig was swimming across the river in the distance. We rowed as soundlessly as possible between the shores covered with campo vegetation, much tall leafy brush and bamboo thicket, out of which rose the tree of the red ants, the imbauva. A fat Mutum cavallo with black plumage shimmering greenish-blue and a sealing-wax red crest was successfully caught and immediately plucked. Antonio carefully collected the wing and tail feathers, which, split and turned spirally, are set on the end of the arrow shaft, for his fellows on the Paranatinga, so that he would have something to bring them from the journey. A small piece of the meat served as bait when we passed through some rapids with exposed boulders and disturbed the matrinchams, which allegedly sleep there between the stones. The two men threw out their lines and at each throw let them strike enticingly a couple of times; they were snapped at, but unfortunately there were no bites. They shot at a couple of playful arizanhas, large fish often that surface like seals, spit, disappear quick as lightning, and suddenly appear again somewhere far downstream.

Shortly after midday Antonio observed run-off branches on the right bank. we disembarked and, on closer investigation, saw that a piece of large game, probably a capybara, had been placed on a bed of twigs and leaves in order to protect the meat from dust while it was being extricated. There was neither hut nor evidence of fire, the booty had therefore been taken from this spot to the /7/. If appears that /68/ camping place or even to the village.

[Text Continues on P.6]

/49 cont./

the village. The scars on the brush, however, were supposed to be a month old. We made our midday stop here, roasted the mutung along with the fish retrieved from the otter, spiced our luncheon with hopeful conjectures, and, after I had permitted Carlos, for dessert, the pleasure of digging out a fat sand-flea for me, pushed off in a happy mood. Borrachudos, the small [136] stinging flies, accompanied us in a thick cloud; on account of the infernal itching, I was obliged to wind a handkerchief around my bare feet. It was sultry and rainy. Soon a violent thunder-storm broke out and forced us to seek shelter for more than an hour on a steep, slippery bank-slope where a few piles of rock jutted out. After that, however, it became mild and sunny, and [129] our woolen underwear was soon dry. My hunter's clothing was indeed not beautiful or socially proper, but I found it light and practical, and the Indians had no right to rebuke me for traveling only in shirt and underpants.

The nearness of the "compadres," or Gevattern /Ger., "sponsor, godparent, close friend," used here, as is compadre, to refer to the Indians/, became more and more obvious. For at 5:00, as we were looking for a camping place, we came -- at just the right hour -- to the mouth of a brook, which, on the left bank of the river, led, to our delight, to clear, cool water and showed a barricade of branches, crude, to be sure, but made [226] by human hands, a "chiqueira." This is what the Brazilians call one of the simplest fish-traps, often accidently formed by nature itself, at the mouth of a brook or the outlet of an arm of a lagoon; at high water the fish enter unimpeded and when the water is low they cannot get back again. We climbed up the steep embankment and on top found an excellent spot for our night's lodging, free of underbrush and with moderately large trees well spaced. But our men complained, after they had pushed the canoe up into the chiqueira brook, that in the mud on the bank they had picked up "frieiras," painful swellings such as they said occur when one steps into capybara dung, mule filth, and similar pleasant things. They stamped their feet in pain for a while and rubbed them with salt.

/59 cont./

231 rafters of the smoke vent, and, if he suddenly shot down and raced around us like a wild animal, he was quickly chased back to his observation post, where he looked down, his head bent inquisitively and his beak open. /60/ Sometimes one of the little mice 224 [262] so busily active at night came spying about and, if it did not scamper away in time, was shot with a child's arrow and brought •136 to the women as a roast. Almost constant guests were large black-white striped bees, which, like a butterfly that now and then fluttered into the entrance, would calmly let themselves be seized and put aside. On a hot noonday I often had the feeling of sitting in the midst of a beehive filled with buzzing and droning.

123 [342] It was at this hour on the third day that I fled from the bees and flies to Paleko's large house and entered it for the first time. It was wonderfully cool and comfortable in there and no annoying insects. Only ants laden with grains of flour marched [517] down their street to the mandioca pestle. The men were swing-[574] ing in the hammocks, their chief occupation at home, and [352] after I had sat a while, for the sake of politeness, on the stool of honor, which was as high as a cigar box, I soon followed their example.

342 One had the feeling of being in a huge beehive, fortunately without the bees. The ground plan was almost circular with a diameter of 15 meters; two mighty posts standing nine meters high and three and a half meters apart, supported in the center the huge straw dome, the framework of which consisted of horizontal bamboo rings and over these vertical poles bent upward toward the vent. It was smoke-blackened, glistening like tar. The walling all around, above which it rose, a tightly closed ring of posts one and a half meters high, interrupted only by two door entrances opposite each other, which were much [352] too low for me. From the wall towards the interior, in the direction of the radii, the hammocks were stretched, fastened on either end to particularly strong posts, so that the outer space 353 was divided into a number of rooms, albeit open. The large center space around the main posts and under the vent, which

2: Steinen--54 ED-5 (1884, 1887-1888) 1894 SP7 Bacairi SP7

•136 Hunting and fishing had offered all kinds of variety. Except that the fishing was not as easy as one might think. Immediately after our return, Antonio caught seven sheatfish, pintados, of which, to our sorrow, he delivered all of four to the pair Tunayuna and Lucho and only three to our large kitchen. But the soldiers had never been so happy. On the other hand, there were all kinds of fowl shot, jakutingas and jakús mostly, excellent ducks, moreover, single specimens of johó, Mutum cavallo, pigeon, arara, and parrot. From the category of quadrupeds: monkey, deer, a tapir, a cervo de campo, which was scorned because of its musk odor, and a wildcat. Several pigs had been captured at two different times, but the second lot had become unusable because the animals were full of "worms" and had to be thrown
000 into the river. Occasionally a turtle was found. "Buscar mel," looking for honey, was more enthusiastically practiced than hunting for bigger game, for the appetite for sweets was already very much in evidence. The various kinds of honey were differently appreciated. The bora honey had a sweetish-sour and very soapy taste; nevertheless Januario washed out the wax with water and relished the liquid the color of English mustard. The kupim honey, which sweetened the Paraguayan tea or was mixed with flour, found general favor.

The evenings passed slowly. With horror Wilhelm and Perrot caught themselves talking more about Cuyabá and the return journey than about the river trip and its prospects. Desperately they played sixty-six /a German card game/ and were annoyed by the mockery in the indefatigable call of the "João Cortapáo" (Jack, chop wood. Caprimulgus albicollis), to whom the Brazilian also attributes the words "manhã eu vou" = tomorrow I shall
[136] go. They listened to the six-tone scale of the warbling urutau, a night swallow (Nyctibius aethereus), and the less pleasant cry of a heron species, the sokoboi, which is supposed to remind one of the voice of the jaguar. The comparison, however, was found not to be appropriate when the snarling of the big cat itself was heard. In addition to these sounds of lament from the forest, the nasal songs of the soldiers, who had carved themselves a "côxo"

/21 cont./

153 a couple of fish drawings were drawn on with white loam. To our
531 greatest amusement, triangles and squares were meant as illustrations of concrete objects and were not merely "geometric
126 figures." Wilhelm copied the entire frieze with painstaking precision, as Plates 20 and 21 show. I shall later compare the practices among the Bakaïrí with those among the rest of the Kulisehu tribes. Unfortunately it was not possible to bring home the originals. The loam was so loosely applied that it immediately crumbled off, and so coarse-grained that it could not be permanently fixed with a coating of collodion, as was done successfully with the masks.

080 Toward sundown, led by Atamíke, who was parading around in his red scarf, we went to the camp, which was now pitched at the actual harbor, and there, after the new shipwreck, we encountered a great "drying of laundry." Antonio's one was also broken.

123 A number of Indians stood and sat around on the slope of the shore when we set out on 6 October shortly after 7:00. João Pedro had ordered for himself half a dozen fresh beijús and was served promptly in the early morning, as by a civilized baker.

133 The powerful rapids called "kulíri" by the Bakaïrí, which we soon cut through without peril, was the last one on the Kulisehu: "tíxu ǯie," the stones are "all gone." On this stretch the river again greatly resembled the section beyond Independencia; many fallen trees in the water, frequent elevated sandy beaches or steep
[136] loam banks, the current somewhat faster. The small maçarico with its little red legs came tripping rapidly toward us across the sand, called "go away, come, come," and flew ahead a little distance, to wait for us there again. The bends in the river were very numerous and the trip became a deadly bore. The sunlight was reflected glaringly by the light sand and the water glistened unbearably. At 2:45 we passed a right tributary-brook about eight meters wide, the Pakuneru. This is the same name that the Paranatinga bears among the Bakaïrí. At its source -- far away
[101] in.... - the kayǯxo, the Kayapó /Cayapo/, are said to live.
7 [See pp. 280-281 -- Analysis]

2: Brunn--1908-D-5 (1004, 108"-1008) 1094 SP7 Brunn 597
Trumai. SP83

/195 cont./
naked Suyá women washed their sexual parts at the river in our presence.

If the glans constantly threatens to become exposed through erections and sexual intercourse, could the wish arise on the part of maturing men to keep it covered for protection? There is much to be said in favor of this. To be sure this need for protection might least of all be related to underbrush and thorns. More seriously to be considered are the assaults of the animal kingdom. If the Trumaí, as was maintained of them, were animals who lived in the water and slept on the bottom of the river, they would be urgently required to close off the urethral opening against the little candiru fish (Cetopsis candiru). This transparent, span-long little monster, whose occurrence we noted in the Batovy in 1884, has the peculiar habit of penetrating the body openings accessible to it when human beings are in the water. It slips into the urethra, cannot get back because of its fins, and may easily cause the death of the unfortunate one who has no other recourse but, willy-nilly, to perform the urethrotomia externa with his knife.*

> *The Brazilians' fear of this fish, so harmless in and of itself, is thus probably justified: it is best characterized by a Munchausenism which an officer, with a perfectly straight face, reported to us as true: in the waters beside Villa Cáceres the candiru is so vicious and so consumed with its passion that even when a person relieves himself on the shore it quickly goes up in the jet of water.

Since, however, the amphibian nature of the Trumaí will justifiably encounter skepticism, and the stay in the water, even for the fisherman or the rower hauling his canoe through the cataracts, plays only an insignificant role, it is /196/ not necessary to grasp at the only occasional danger from the candiru. On

136 cont.

6a

the other hand, the swarm of "carapatos" (Ixodidae), the ticks stripped off and shaken down from leaves in great numbers as one goes through the forest, makes protection of the glans extremely desirable for the forest dwellers. These little parasites, as part very tiny, attach themselves to the skin, pump themselves full of blood, swell up to the size of peas as a result of their expansible body walls, and cling so tightly with the hooked tips of their maxillary feelers which sharply penetrate the skin that one tears them apart in trying to pluck them off, and painful inflammed areas are caused by the parts that remain behind. The Brazilian, who often comes out of the forest as though strewed with carapatos, hastily removes his clothing and shakes his shirt and trousers out over the campfire; if one of the parasites has bored into the glans, he goes after it with a burning cigarette as close to the body as his own sensitivity will permit, so that the little animal, tortured by the heat, will voluntarily give up its abode and withdraw from the mucous membrane without being torn apart. All of us, in spite of our clothing, have had to resort to this procedure at one time or another and have experienced the situation, before relief was achieved, as one of the most painful. I am also of the opinion that the protection which the Indians enjoy is more reliable than that of covering clothing.

How many other biting, pinching, sucking, increeping insects can in like manner afflict the South American forest dweller is familiar to every traveler who has sat on the ground in the Brazilian forest. These annoyances are most vividly made clear by the fact that it was the inhabitant of the South American tropical forest who was forced to invent the hammock, which the English and French still call "amáka" from the Nu-Aruak word. Forced certainly not only because of the wet ground of the Hylaea. The Indian very wisely averts such attacks somewhat by customarily sitting in a squatting position. The women, if they sit down flat during the scraping of mandioca roots and similar occupations which would be inconvenient to do in a squatting position, use a couple of flat pieces of bamboo, fastened together as an underlayer, even when they are in the house, which, of course, is crawling with ants. Their domestic tasks

/196-cont./

have made them less accustomed to squatting than the men, and they are therefore less protected. In the illustration on the next page /see p. 197/ a group of Bakalif from the second village shows very well the characteristic positions of both sexes in sitting or squatting.

In the case of the women, too, if protection of the mucous membrane was to be effected by their devices, this purpose would probably be achieved and certainly be achieved better than, say, the purpose of concealment. Furthermore, it should be realized that, assuming the purpose to be protection of the mucous membrane, a need for this was at least increased through sexual life, since in the case of the young /197/ women the mucous became more accessible, in the pregnant more turgescent, and as a result of childbirth more slack.

Thus it would indeed be improper, on the basis of local conditions, to doubt that the methods described could offer the adults of both sexes protection against external assaults and that there was no lack of occasions when they were bound to be useful in this sense. It would also be natural for young people to be duly furnished with them as early as the onset of puberty when they began to work with the older ones. The explanation, however, cannot possibly be exhaustive. For the importance and indispensableness of the devices are out of proportion to the idea /Fig. 19 appears here/ of a protective apparatus. Why should they not have been removed more often, especially at night in the hammock? Why should the young men have been so intent on training the praeputium. Why should particular fuss have been made one day about wearing the uluri or the cuffs? The connections with sexual life must be direct and not merely indirect.

In the case of the female sex one encounters no difficulty. Suddenly bleeding appears: there is illness here. That the Indian thought this originally is clearly proved by the utterly superfluous medical treatment of the menstruating girl customary among most tribes, /198/ with isolation, fumigation, diet, incisions, and other remedies against the unknown foes. One neatly removed the pubic hair and donned a bandage, the bast loop, or a cushion, the uluri. The bast loop among the Trumai women --

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paké, while there are three rhombuses in succession at the right. In the two rhombuses on the left the gill arch sets off the head, as in Figures 34 and 35 /see p. 263/ and also in the carved bark fish. The same thing is repeated in No. 6, nikú-ikuna, the picture of the nikú fish, which cannot be identified more specifically, but, according to a very similar Amahuaca design, may perhaps be regarded as a armored dwarfish, where, on the right, triangle, rhombus, rhombus, triangle succeed one another, as though two fishes were touching at their nguchu, and, on the left, four tail-triangles are joined in a row. Apparently it is because of the skin marking of the nikú fish that it is distinguished from the paké by triangles filled in with white. The paké, on the other hand, is characterized by small dots. In No. 9 we see on the left a sample of the design on its skin and next to it, on the right, a number of body rhombuses, each of which has a little dot in the center, and which, if we wanted to associate them with fish, we should probably say were an illustration of an armor-like, scaly skin, which the paké does not have at all.

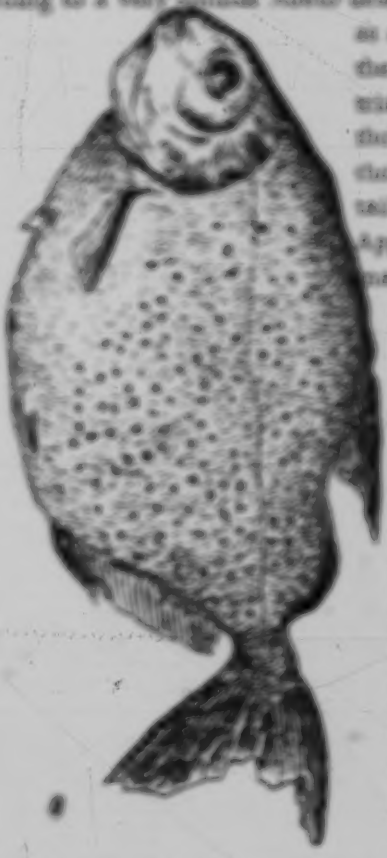

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Fig. 42. Mereschu. (2/3 nat. size /as shown in the original illustration/.)

I must admit that I did not quite know whether to laugh at our good-natured interpreter or to give in to a feeling of mute bafflement that may be summed up in the exclamation "how differently

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the world is pictured in these murals" No. 11, *amúlme ihutu*, pictures-of hem' Rhombuses strung together. Head, extremities, tail, where are they? We shall come across hem again, however, in other drawings and especially on the pots, where they are reduced to the same rhombus form. In Brehm's Tierleben I, 1890, page 363, there is an illustration of *Vespertugo nocticula*, the *Abendteufel* /"evening devil"/, which in the specimen on the left, wrapped in a wing membrane and hanging, shows us a somewhat similar outline; if it were stylized, it could also be developed into a rhombus. -- /261/ Let us now confirm the fact that on these two plates we have rhombuses in three patterns: that of the *paké*, either an outline or spotted-surface design, that of the *nuké*, with diagonal triangles, and the one of the hut, which is simply filled in. The negative drawing of the hem, No. 10, would be exactly like No. 11, the *fine construction* or *physa snake*. One sees, at any rate, that one can arrive at the geometric figure of the rhombus in very different ways.

Mereuchu and *uhut*. /Fig. 43 appears here./ Strangely enough, the frieze of the Bakairí house lacked a design which is the most common one, not only among the Bakairí, but also among all the tribes of the upper Schingú. On our first journey we noticed it often enough, but did not appreciate and understand it. In my report Durch Centralbrasilien /Through Central Brazil/ it is found on page 163 /see 1. Steinen, this file, p. 42/ as a drinking-bowl design of the Bakairí and on page 213 /see 1. Steinen, this file, p. 104/ as a pencil drawing of the Suyá in the handsomest delineation: rhombuses whose corners are filled in with small triangles. Only after the discovery was made in the second Bakairí village was the explanation given. The original of the decoration is a small, flat lagoon fish, a Serrasalmo or Myleter, related to the piranhas. The one drawn by Wilhelm measured 19 centimeters in length, 9.5 centimeters in width, and was silver-gray with brown spots. No artist has ever had more success with a picture than did Wilhelm with this drawing. People came crowding up and all were positively happy to view it. And this was repeated among all the tribes. Even the Paresí in Cuyabá were delighted with it and

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the animal motif is predominant here. Aside from the fact that the pots are made to look like gourds, from which they probably arose, it is solely and entirely a matter of imitation of animals. Only in the dance art is there an equally inexhaustible abundance of motifs which arise from the joy in the hunting life and its observations.

The plastic art, too, still permits one clearly to recognize that it was originally merely descriptive. We must not expect to be able to trace its course back as far as in the case of drawing, the best efforts of which still remain a sort of cartographic enumeration of the characteristic features and preserve these even in the geometric modification, but we have here another indication which is no less clear. In the fashioning of bodily forms the material that is being worked on comes to the fore much more than in the incising of lines. Just as rhyme often furnishes the thought, so does a form already present often furnish the motif. Thus, there is a very striking frugality shown in the characteristic features that are stressed. Any small resemblance is sufficient to define the object as a particular creature. On a higher level, the native ...ums a utensil with a freely invented motif, and this then sinks into geometric stylization exactly like the drawings.

/378/ Small chain-figures. The meager characterization is most striking in the small figures which are kept on the neck chains, mostly those of babies and very small children, between the reed kernels, the shell beads, and the nut beads. The material is wholly unimportant. A piece of the convolution of the rose-colored snail shell has an edge which runs into irregular projections and indentations: that is a crayfish. The Bakairí cut birds and fish out of the shell of the cassumuja branco, Orthalicus melanostomus. We see a shield-shaped piece, the body, which at the bottom continues into a narrower tail and at the top into a sort of neck piece (Fig. 63). This "neck piece," however, is the head, commonly pierced at the side to receive the string, and seems to be treated quite indifferently. If the tail piece is notched like a fin, we have before us a fish instead of a bird. /Figure 63 appears here./

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/"3 cont./

attention, nor the surrounding figures, nor the construction of twigs made this likely. All doubts vanished, however, when the Indian showed us, inside two squares, which were otherwise made up merely of crosswise twigs, several narrow, and in themselves quite meaningless, scratches of planting on which was wound a little yellow straw, and then explained "capybara teeth." In other words, teeth of Hydrochoerus capybara or water hog, the large rodent characterized by huge incisors, the chisel of the natives. One had to admit that the outlines were roughly similar, but no European would have hit upon this correct interpretation by himself. Finally, we saw in the artists' hut of the Auetö a plaited strip which they designated for us as "fish bones." It was the same figure as No. 3, Plate 20 /see p. 280/.

I would have referred to these examples earlier, along with the drawings, and not here if they had not been connected with peculiarly plaited figures or dolls which we found among the Nahuquá. Of the two illustrations 65 and 66 /see p. 315/, the one is easily understandable and suitable for a kindergarten. It represents a /280/ toad. the other, however, I, at any rate, would not have interpreted correctly even if I had thought about it for a year. We have to recognize it as a deer! And actually it is quite simple. First I need to start out that it is an animal. then the sharply protruding corner piece /Figs. 65-67 appear here/ to the right must be the head, and thus I have a four-footed animal, whereas I do not pay any attention to the three peaks on the back, since a Nahuquá is not familiar with a dromedary or a camel, to say nothing of an animal with three elevations on its back. It must, moreover, be a type of quadruped for which the tail, since it is missing, is not characteristic. What I see in the way of feet, however, corresponds most closely to the hoofs of the deer. Thus, I come slowly limping along behind the Nahuquá with my conclusions, while the Indian of another tribe, after brief reflection, finds the correct solution by himself.

Inasmuch as I considered the Bororó in connection with the drawings, their analogous Froebel toy might be taken up in this connection. The folded piece of palm leaf, Fig. 67 left /see p. 315/ represents a "Bororó woman," that is to say, it is

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The
532 handsome decoration of these two masks, however, are the
535 enormous straw feathers inserted in the elongated nasal septum
525 and projecting far to the right and left. They are inserted into
237 a little bamboo rod decorated with tassels. Thus the Indians are so far from feeling obliged to give the animal represented its zoological physiognomy that they even pierce its nasal septum and adorn it with feathers, in accordance with their own custom.

535 We came across three fantastic dance costumes in the Suya house of the third Bakairi village. Only one, however, was still in good condition. It was called kualdhe and looked like a small hut. This straw costume was truly a small hut, and hence it is probably on account of the straw covering that the Bakairi call their dance costumes, including the burití dolllet provided with human legs and sleeves, "houses." The straw hoods were also called "head houses." The explanation, however, when the word was transferred to our woolen shirts and chat houses, became incomprehensible. The monster was much too heavy for us to take along. It was almost ten meters in circumference at the bottom. It was constructed like a huge crinoline with five cane-hoops heavily covered with straw, but was worn on the shoulder with two bast loops attached to the upper ring. One of the Indians obliged us by crawling into it. He put on the tiwetiwe mask and went into twisting and rocking movements. The hollow tree lying in front of the festival hut was beaten as an accompaniment to the kualdhe. "It is not a makanari," the Bakairi say. I do not know whether they meant that it was of foreign origin. Also, I am unable to decide whether there is a connection between this dance
[534] and the kuimandi fish (Salmo curimata), which in Bakairi /306/
[530] is called keiki. At any rate, the tiwetiwe mask, which the native dancing before us put on, does not go with it, but rather a kuibi sleeve-mat. A sleeve-mat consisting of little reed rods plaited together was provided with feather ornaments and worn in front of the face. This rush mask, or kuabi, however, lay in shreds on the ground.

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stream. Under the last one this became hard work, but in general the march was a pleasant one. The start in the morning was made at about eight o'clock, unless some heavy load weakened one for all, when there was some further delay. A low fog hid the tall grass from sight early in the morning, but soon afterwards it would lift. In the early afternoon would appear white clouds in the skies that had been perfectly clear, enough to enhance the beauty of the scenery, and no more. The region is windswept, so that though the sun was hot enough the heat was never unbearable. Camp was generally made in the middle afternoon, by some stream, in order to give the oxen a chance to graze. Skins were invariably clear at night. The temperature fell so suddenly that few slept after midnight, most preferring to huddle around the fire, to talk and drink coffee, which I allowed. Precipitation was heavy during the night, as was attested by our blankets, which were wringing wet by morning. However, the nights were not so uncomfortable that it would have justified the carrying of heavy tarpaulins.

In this manner we traveled over the rolling country. Sometimes we surprised deer that bounded off before a shot could be had, though several fell to our guns. Steve Tepi, a short-haired New York fox terrier that accompanied me, treed a tapir; the other dogs joining in the chase, it was bayed and killed, a welcome event, for it supplied us with meat for several days. A puma one day caused a great deal of excitement. On being seen, almost the entire personnel gave chase, whirling lassoes, shooting arrows, whooping, yelling and laughing. It was finally shot. Several cunning, birds whose meat was found to be excellent, were killed in the jungle patches bordering the streams.

We passed near two deserted village sites which the Bakairi identified as being Kayapó. Traveling on schedule, however, we were not able to stop to investigate archaeological possibilities.

On the ninth day from Simão Lopes we entered more wooded country, necessitating cutting a way through, and on the seventh day we reached the banks of the Kuluene river below the mouth of the Preme. This last day was marked by an accident to one of the tame pack oxen. It fell, breaking its back. For the wild steer that we had taken with us, its fore onward with a leather mask so that it could not see where it was going, but naturally followed the other oxen, this was fortunate. The hurt ox was killed and its meat dried. The steer was sent back to the post